



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

|                                                                                                                                            |                                                         |
|--------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------|
| 1. <i>Amma</i> (regarding) what(are) they <sup>z</sup> mutually querying <sup>1</sup> .                                                    | عَمَّ يَتَسَاءَلُونَ ﴿١﴾                                |
| 2. <i>A'n</i> (regarding) the <i>naba'ey</i> <sup>2</sup> (piece-of-significant-and-availing-news) the great.                              | عَنِ النَّبِإِ الْعَظِيمِ ﴿٢﴾                           |
| 3. Which <sup>x</sup> they (are) in it <sup>x</sup> diverse/variants <sup>3</sup> .                                                        | الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾                    |
| 4. Not-at-all <sup>4</sup> ; they <sup>z</sup> shall know.                                                                                 | كَلَّا سَيَعْلَمُونَ ﴿٤﴾                                |
| 5. Afterwards not at all they <sup>z</sup> shall know.                                                                                     | ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾                          |
| 6. Have not [We] made the Earth <sup>w</sup> <i>meba'dan</i> <sup>5</sup> (facilitating bed/ cradle/ fixed expanse).                       | أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾                   |
| 7. And the mountains stakes/pegs.                                                                                                          | وَالْجِبَالَ أَوْتَادًا ﴿٧﴾                             |
| 8. And We created you <sup>b</sup> (in) pairs.                                                                                             | وَخَلَقْنَاهُ زَوْجًا ﴿٨﴾                               |
| 9. And We made your <sup>n</sup> sleep <i>sobatan</i> (repose/ ease).                                                                      | وَجَعَلْنَا نَوْمَكَ سُبَاتًا ﴿٩﴾                       |
| 10. And We made the night a <i>lebasan</i> <sup>6</sup> (cover/ wear).                                                                     | وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾                     |
| 11. And We made the day a <i>ma'aashan</i> <sup>7</sup> (trying for livelihood- / living).                                                 | وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾                    |
| 12. And We built above you <sup>b</sup> seven <i>Shedadan</i> (Heavens having strong/ substantial construction/ constitution).             | وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾            |
| 13. And We made a lamp <i>wahhajan</i> (of intense-flame).                                                                                 | وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾                     |
| 14. And We descended of the <i>mo'asera'te</i> (water-bearing clouds) <sup>w</sup> water <sup>x</sup> <i>thajajan</i> (abundantly-pourer). | وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾  |
| 15. For [We] produce/ emerge by it <sup>x</sup> grains and sprouts <sup>w</sup> .                                                          | لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾                  |
| 16. And gardens <sup>w</sup> entwined clusters <sup>w</sup> .                                                                              | وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾                              |
| 17. Verily The Sunderance Day <sup>8</sup> [was] an appointment.                                                                           | إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ﴿١٧﴾              |
| 18. Day (to be) blown in the horn then <i>ta'tona</i> <sup>x</sup> (obediently come you <sup>r</sup> ) <sup>x</sup> (in) droves.           | يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ |
| 19. And (had been) opened <sup>w</sup> the Heaven <sup>w</sup> so it <sup>w</sup> was doors.                                               | وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾         |
| 20. And (had been) propelled <sup>w</sup> the mountains <sup>x</sup> so were <sup>w</sup> it <sup>w</sup> a mirage.                        | وُسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾            |
| 21. Verily Hell <sup>w</sup> was <sup>w</sup> an ambush.                                                                                   | إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾                 |

<sup>1</sup> The querying people are those of Mohammad's (SAWS) time, *believers* and *disbelievers*! See **إكتب التفاسير**

<sup>2</sup> See the *Lexicon* attached to this Translation for "*naba'u*"!

<sup>3</sup> The word "**مُخْتَلِفُونَ**" = *variants/ diverse*, that is some *believing* and others are *disbelieving* the message of Islam!

<sup>4</sup> The word "**كَلَّا**" is an article of negation particularized for deterrence and prevention!

<sup>5</sup> The word "**مِهْدًا**" has several meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*! Apparently all meanings could apply!

<sup>6</sup> The word "**لِبَاسًا**" primarily means *inner clothing*, i.e. that clothing which comes directly over the skin concealing what is underneath such clothing, so the night hides (by covering) things by its darkness! See **البصائر**!

<sup>7</sup> The word "**مَعَاشًا**" is that which one *lives by* it or *in it*! See **التاج**!

<sup>8</sup> That is Day of sound-determination which *sunders* (separates) right from wrong, it is *absolutely conclusive*!

|                                                                                                                                                                         |                                                                                                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| 22. For the tyrants a retreat/return.                                                                                                                                   | لِّلطَّغْيِينَ مَفَآٓءًا ۝                                                                     |
| 23. Waiting (they are) in it <sup>w</sup> epochs <sup>9</sup> .                                                                                                         | لَّيْسِينَ فِيهَا أَحْقَابًا ۝                                                                 |
| 24. Neither taste they <sup>z</sup> in it <sup>w</sup> a coolness nor a drink.                                                                                          | لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝                                                |
| 25. Except, <i>hameeman</i> <sup>10</sup> (maximally heated/cooled water) and a <i>ghassagan</i> (stinking-purulent liquid).                                            | إِلَّا حَمِيمًا وَغَسَّاقًا ۝                                                                  |
| 26. Requital harmonious (befitting them/their deeds).                                                                                                                   | جَزَاءً وَفَاقًا ۝                                                                             |
| 27. Verily they were, not <i>yarjona</i> <sup>11</sup> (fearing) a reckoning.                                                                                           | إِنَّمَا كَانُوا إِلَّا زُجُوجَ حِسَابًا ۝                                                     |
| 28. And they <sup>z</sup> denied by Our <i>Aya'te</i> <sup>w</sup> (messages/signs/proofs) <i>keththaban</i> <sup>12</sup> (definitive denial).                         | وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝                                                             |
| 29. And every-thing <i>ahssa</i> <sup>13</sup> (comprehensively reckoned) it <sup>x</sup> We inscriptively/bookishly.                                                   | وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝                                                        |
| 30. So let-taste you <sup>z</sup> ; so never [We] augment you <sup>b</sup> except a torment.                                                                            | فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ۝                                                 |
| 31. Verily for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) (is) <i>mafazan</i> <sup>14</sup> (win-locale).                         | إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝                                                                |
| 32. <i>Hada'eqa</i> (walled-parks) <sup>w15</sup> and grapes <sup>16</sup> .                                                                                            | حَدَائِقَ وَأَعْنَابًا ۝                                                                       |
| 33. And <i>ka'wa'eba</i> (maidens-virgins/with rounded and full breast) <sup>w</sup> <i>atra'ban</i> (to each agers-identical).                                         | وَكُوعًا أَبْرَارًا ۝                                                                          |
| 34. And a goblet <sup>w17</sup> overflowing.                                                                                                                            | وَكَأْسًا مُّهِمَا ۝                                                                           |
| 35. Neither hear they <sup>z</sup> in it <sup>w</sup> a frivolity nor <i>keththaban</i> <sup>18</sup> (absolute lying).                                                 | لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ۝                                               |
| 36. (That is) a requital from your <sup>t</sup> Lord, a sufficing grant <sup>19</sup> .                                                                                 | جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۝                                                       |
| 37. Lord (of) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what (are) between them both, <i>Ar-Rahman</i> ; not they <sup>z</sup> possess from Him a speech. | رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝ |
| 38. Day ups <sup>20</sup> <i>Ar-Roobo</i> <sup>21</sup> (Special Beings) and the angels (Arch Angel Gabriel) (manneristically in) row; not                              | يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۝                                              |

<sup>9</sup> The word “أَحْقَابًا” has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that “a year” is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3)! See اللسان!

<sup>10</sup> The word “hameem”=“حَمِيمٌ” has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word “hameem”=“حَمِيمٌ” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>11</sup> The word “يرجون” from “رجا” meaning: *feared*! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أى ما خفتك” see اللسان!

<sup>12</sup> The word “كذابا” is “مفعول مطلق”=“مصدر” i.e. *infinitive noun*! So, to indicate that “definitive” is prefixed to qualify it!

<sup>13</sup> The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration! See البصائر!

<sup>14</sup> The word “المفاز” = “مكان الفوز” so it is a win-locale! See الهادي and الراغب!

<sup>15</sup> The word “حدائق” is a plural for “حديقة”, which is by definition *must be walled* otherwise it is *not* “إحدىقة”! See اللسان!

<sup>16</sup> Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم”, *never ever* comes the mention of the “grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم”, because surely the “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the *heart of the believer*! See شرح رياض الصالحين! Refer to the attached list of References.

<sup>17</sup> Not linguistically *per se* but *conventionally* and *figuratively* speaking the word “كأس”= “goblet,” in the Arabic came to mean the *goblet which contains “الخمير”, meaning wine or such alcoholic beverage!*

<sup>18</sup> The word “كذابا” is an *infinitive noun* without a verb, see “ابن كثير”! So, it is a *absolute lying*!

<sup>19</sup> That is a grant so great until one says: “حسبي حسبي” i.e. *suffices me, that suffices me that*!

speaking they<sup>z</sup> except whom<sup>p</sup> permitted for him Ar-Rahamano and said [he] (*a say*) correctly.

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ  
الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٢٨﴾

39. Tha'leka (*he-that-afar-it/that*) (*is*) the day, the right; so whoever [he] willed ittakhatha<sup>22</sup> ([he] took and made) to his Lord ma'aaban (*retreat/return*).

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ  
أَخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٢٩﴾

40. Verily We warned you<sup>b</sup> a torment near; day looks the mar'o<sup>23</sup> (*mature/perfect manliness possessor*) what advanced "his twain hands"<sup>w</sup> and says the disbeliever: yalayta (*O, for a longing that*) I was a tora'ban (*crushed sand*).

إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ  
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ  
الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٣٠﴾

<sup>20</sup> There is a distinction between "يقوم" = "up" = "get up or rise" (*in the intransitive sense*, and "stand" = "إقف"

<sup>21</sup> See the *Lexicon* attached to this Translation for an elaboration on this word!

<sup>22</sup> The word "أخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in *لسان العرب*; therefore, "أخذ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

<sup>23</sup> See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way!